

# Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## AMERICAN BOARD OF COMMISSION- ERS FOR FOREIGN MISSIONS.

REPORT OF THE PRUDENTIAL COMMITTEE.

(Continued from p. 531.)

### CHOCTAW MISSION.

#### *Station of Mayhew.*

On the 20th of November, Mr. Kingsbury took up his residence at the new establishment on the Ooktibbeha, having removed his family thither in order more conveniently to superintend the buildings which were erecting, and the other operations preparatory to the opening of a school. The place has since been named Mayhew, in memory of the excellent and devoted man who so successfully preached the Gospel to the Indians on Martha's vineyard, and consecrated their lives to this self-denying service, at an early period in the settlement of our country. It has already been mentioned, that Messrs. Wright, Cushman, and Hooper, are assigned to this station. Dr. Pride commenced his residence here a month before Mr. Kingsbury's removal, and acts as steward and accountant, beside doing whatever may be in his power, in any department of labor.

The pecuniary embarrassments, which the Board experienced last winter and spring, have borne with peculiar weight upon this establishment. It was supposed by the Committee, that if any mission could bear to have its drafts on the Treasury restrained, it certainly was this mission; as the annuity of the Choctaws was pledged to its various branches, and a considerable sum was due from the government of the United States, as a reimbursement of monies expended in the erection of buildings. The expected relief has not been obtained, however, from either of these sources. The resignation of the former agent, and the appointment of a new one, occasioned an unexpected delay, in the reception of the money;—a delay, which had not ceased to exist, at the date of the last intelligence. A very satisfactory letter had been received however, from the Secretary of war, containing precise stipulations, as to what would be ultimately paid by the government for the buildings at each station. If the annuity were paid up the present time, and the monies expended on the buildings, as authorized by government were refunded, the mission would be able, from these sources to discharge all its debts. Mr. Kingsbury

has been informed, by a letter which probably reached him some weeks ago, that he may draw on the Treasury of the Board for five hundred dollars a month, till he receives other directions. This will afford him some relief from the anxiety to meet his engagements, which has greatly oppressed him for the last six months. When Dr. Worcester left Mayhew, he advised Mr. Kingsbury to visit Natchez, and its neighborhood immediately, for the sake of obtaining donations, in this perplexing emergency. The advice was followed; but the season of the year proved unpropitious; and Mr. Kingsbury, after communicating information, and preparing the way for a future agency, returned to Mayhew as expeditiously as possible, where he arrived on the 13th of July.

The former part of summer was excessively wet, so that the crop of corn probably would not be more than a third as great, as it was expected to be when planted. The labors of the mission were also greatly impeded by the long continued rains, and by the sickness, which they were the means of producing. The making of brick had been quite impracticable;—a business for which considerable preparation had been made;—and some of the hired men, discouraged by sickness, and other unfavorable circumstances, had left their employment. At the last date, August 14th,\* the weather had become dry, and prospects were more favorable. Mr. Kingsbury, though he had himself been ill, was about to visit Elliot, at the request of Mrs. A. V. Williams, who was apprehended to be dangerously sick. "We are now passing the ordeal of the season," he observes, "who will survive it is known only to Him, who has the springs of life in his hand."

#### *Projected Station at the Six Towns.*

In the course of the last winter, Mr. Jewel was deputed by his brethren to visit a part of the Choctaw nation called the *six towns*, and to make arrangements for opening a school there, according to encouragement, which had been held out to the natives. He commenced his journey; but was called back by intelligence, that the assistant missionaries, then on their way, had taken a different rout from the one contemplated, which so altered the im-

\* It will be remembered, that this Report was written in September.

ciate prospects of the mission, that he could not be spared from Elliot. More recently, it has been deemed expedient to enter anew upon the undertaking; Mr. Jewel has again been despatched upon the business, and is probably now engaged in making preparations for a local school.

*Projected Station at the French Camps.*

Mr. Williams, being obliged to suspend his labors in the school, was advised by the brethren to travel on horseback for his health, and to take in his course such parts of the Choctaw nation as would be most likely to aid cheerfully and zealously in the establishment and support of local schools. In accomplishing this object he visited the French Camps, a settlement on the Natchez road, further south than the other stations. He found the people there very desirous of having a local school established for their benefit. He told them distinctly, that the Board could do little more than furnish a teacher, and provide him and his family with clothing and furniture, and perhaps afford books and stationary for the school. The principal persons of this neighborhood, or scattering settlement, as it may more properly be called, are whites with Indian families, old settlers;—some of them, it would seem, of French descent. They propose the following plan, and have engaged to carry it into execution; viz. To select a suitable spot of land for the use of the teacher's family;—to put up the necessary buildings at their own expence; to furnish comfortable food for the teacher's family, and for such Indian children, belonging to this settlement, as cannot eat at their parents' houses, on account of the distance; to supply the necessary domestic help for the family; and to clear land for a garden, cornfield, and other necessary purposes.

When these proposals were reported to the brethren, they took very judicious measures to satisfy the wishes of the natives; and to make an experiment, by commencing a school as soon as possible. Mr. Williams was designated to be the teacher. It was deemed most prudent to begin the school on a small scale, at a house already erected, and belonging to one of the patrons of the school; whose name is Le Fleur. It was contemplated, that Mr. Williams would remove from Elliot in the month of August, to enter upon the duties of his new station, if no unforeseen occurrence should prevent.

As a people, the Choctaws, like most other uncivilized tribes, are in total darkness on moral and religious subjects; exposed to various and imaginary terrors from sup-

posed witchcraft and other causes; addicted to the intemperate use of ardent spirits;—in short, ignorant, degraded, and miserable. But they are awaking to some just sense of their condition; they are desirous that their children should see better days than themselves have ever seen; they are importunately asking the charity of a great Christian community. Can this charity be withheld? Shall this interesting people be suffered to relapse into their former stupidity? The Committee cannot but hope, the indications of Providence are of a very different character; and that the sensibility, which is felt for these wanderers of the desert, will become more and more lively, and prompt to greater exertions to promote their present comfort, and their everlasting welfare.

It would be ungrateful to close the account of this mission, without a suitable notice of the very useful visit, which it enjoyed from our beloved and lamented Corresponding Secretary. Here, though his body was weakened by disease, his powerful mind exerted its full vigor, and his heart displayed its noblest attributes,—zeal for God and benevolence to man.

When the voyage and journey of Dr. Worcester were first planned, it was hoped that a passage to New Orleans would so improve his health, that leisurely travelling to the north would contribute greatly to his entire restoration. On many accounts it was important, that an agent of the Board, well acquainted with all its measures, having its interest greatly at heart, and possessing the respect and confidence of the missionaries, should visit the stations among the south western Indians. Such a commission was in accordance with the feelings of the Corresponding Secretary, and he entered upon the discharge of it, with pleasing anticipations. To secure proper aid, in regard to the various objects of his journey, he had written to Mr. Byington, requesting him to be at New Orleans early in February. The letter not reaching Mr. Byington in season, its request could not be complied with. But Dr. Pride, happening to visit New Orleans just at this time, on business relative to the Choctaw and Arkansaw missions, was able to render his personal and professional services, and to be able to attend his friend and patron through the Choctaw nation, till detained by his own sickness, at Russellville in Alabama, about the middle of May.

At New Orleans, Dr. Worcester inserted in the newspapers an appeal to the inhabitants of Louisiana, in behalf of missions to the Indian tribes, written with his accus-



tomed ability, and judgment. Both there and at Natchez, he obtained donations in money, and various articles for the use of the missions. This was done, in a great measure, by the kind aid of friends, as his own health did not permit him to be much abroad, or to see much company. At the latter place, Mr. Washburn met him by appointment, having left Elliot to return to his station on the Arkansaw. An intercourse of three days was doubtless of great benefit to a young missionary, just entering upon the arduous duties of a new establishment.

While passing through the Choctaw nation, Dr. Worcester was taken severely ill, at the house of an Indian chief, who is an ardent friend to missions. There it seemed probable, for several days, that his mortal course would be ended. He was partially restored, however; and, as his sick bed was attended by several missionaries, that no time might be lost, he proposed to Mr. Hoyt and Mr. Kingsbury eighteen questions, relative to the concerns of the missions under their care. These questions, which show how intently the mind of the proposer was fixed upon the object of his journey, will be printed in the Appendix, with the answers to them. From the same sick bed he dictated a letter to the brethren at Elliot, after he had been compelled to abandon the long cherished hope of visiting that place;—a letter, fraught with apostolical tenderness and dignity, which has been read by thousands with mingled emotions of grief and admiration. By the kindness of Providence being enabled to resume his journey, he arrived at Mayhew much exhausted, on the 25th of April. The thirteen days of his stay there, he spent in strengthening the missionaries, and exhorting them to fidelity and perseverance. On the first Sabbath he addressed them from Philip. ii, 1—18; on the other, he assisted in the solemn act of forming a mission-church, and administering the sacrament;—labors well becoming such a man, at the closing scene of life. The next morning he left Mayhew, “certainly one of the most delightful spots,” he observes, “which my eyes ever beheld;” and set his face, as he subjoins, “towards Brainerd, towards Salem, and, I hope, towards heaven.”

[The Report of this mission closes with the affectionate tribute of Mr. Kingsbury to the character of Dr. Worcester, as published in November.]

#### CHEROKEE MISSION ON THE ARKANSAW.

When the Report of last year was prepared, no intelligence had been received

from Messrs. Finney and Washburn, after they left Elliot for the Arkansaw country, in the May preceding; nor from their assistants, Messrs. Hitchcock and Orr, who entered the mouth of the river Arkansaw, not long after. No communications from them reached the Committee till last February; nor did they receive any directions or advice from the Committee, till Mr. Washburn met Dr. Worcester at Natchez. So long an interruption of correspondence was painful and embarrassing on both sides; but it was peculiarly distressing to the missionaries, who greatly needed to be informed of the course, which the Committee wished them to pursue. The occasion of this embarrassment was the unfaithfulness of some person in the post-office, which was nearest to the station, and at which letters repeatedly arrived for the missionaries, as they learned in the most authentic manner, and as the post-master himself admitted. But when the letters were applied for, they could not be found; nor could any satisfactory account be given of them. In like manner, letters sent to the same post-office, addressed to the Corresponding Secretary, never reached his hands. The Committee are able to add, that the post-master is removed and it is hoped that a similar cause of complaint will not again exist.

On the 16th of May, 1820, Messrs. Finney and Washburn left Elliot, in the second attempt to reach the seat of their intended mission. Their wives, and infant children, remained with the mission family. In four days they arrived at the Walnut Hills, soon obtained a passage in a steamboat to the mouth of White river, (which is 200 miles above the mouth of the Yazoo,) and, about the first of June, entered the territory, which was to be the scene of their future labors. They waited at the Arkansaw post for two hired men, who were to follow them with horses from Elliot. While detained longer than they had expected, they had an interview with Gov. Miller, who had just returned from a journey up the Arkansaw river. This journey had been undertaken with the pacific intention of promoting a settlement of differences which had arisen between the Cherokees and the Osages. The Governor expressed to Messrs. Finney and Washburn his cordial approbation of their mission, and his readiness to render them all the aid in his power.

On the 17th of June, the hired men arrived, having wandered among the swamps and bayous of the Mississippi, till they and their horses had nearly perished with fatigue and famine. The next day Messrs. Hitchcock and Orr were so happy as to join the

mission company, which was now complete. It is quite remarkable, that the different members of the mission, proceeding by so different routs, and experiencing many unforeseen delays, should have met opportunely, before either party was ready to proceed on the journey into the interior. They set out on the 20th, leading their horses which were sufficiently loaded with necessary provisions and baggage. Soon Mr. Finney began to suffer from a fever; and, during the progress of the journey, all the company were more or less affected with sickness. Mr. Washburn was thought to be dangerously ill, for a time. Mr. Hitchcock suffered least. Part of the company betook themselves to a canoe, and part proceeded by land. Mr. Washburn reached the residence of the former agent of government among the Indians, July 12th, and the rest had arrived by the 23d.

[The Report here details some particulars, relative to the selection of a site, and the commencement of preparations for the removal of the mission family thither. On the 3d of October, Messrs. Finney and Washburn set out on their return to Elliot. Reaching the Arkansaw post Nov. 13th, they stopped three weeks to regain their health, which had suffered much by the way. The close of their journey is thus described.]

They recommenced their voyage on the 4th of December, in an open skiff, with the aid of a single boatman. At the renewal of their exposures, their fever returned. By the 14th they reached the Walnut Hills, immediately procured horses, and set out for Elliot. Drenched with the rains of the winter solstice—detained by high water without food, or fire, or shelter,—their bones racked with intolerable pain,—their bodies chilled and burnt by violent ague and fever—they spent eleven toilsome, weary and anxious days, before they found repose in the missionary family at Elliot. They had been absent more than seven months, totally secluded from the world, not having heard from their friends in New England during the whole time nor from their families at Elliot but once.

[After various preparations, the mission family left Elliot March 22nd, and the Arkansaw post April 19th, and reached the station named Dwight, May 10th, the passage up the rivers having been unusually successful. A reinforcement to this mission left New England about the 1st of Sept. 1821, consisting of three persons, besides a hired man. The following attestation is

given by the Committee to the temper and conduct of the missionaries.]

In concluding the account of this mission, the committee cannot but express their approbation of the temper displayed by the missionaries, in all their numerous trials and privations. A patient acquiescence in the will of their Heavenly Father, and a determination to do whatever they may have the ability to accomplish, appear to mark their conduct, as well as their letters. May they, and all their brethren, wherever employed in missionary labors enjoy the exalted gratification of seeing multitudes rescued from sin, and made the subjects of holiness, by their instrumentality.

(To be continued.)

### BIRMAN MISSION.

From the American Baptist Magazine.

*Extract of a letter from Mrs. Judson, to Mrs. Kendall,\* of Boston, dated Rangoon, March 5, 1821.*

My dear Mrs. Kendall,—Our late voyage to Bengal was very beneficial, though my disorder (an affection of the liver) is not eradicated. It is not probable that I should now be living had it not been for the beneficial effects of the sea air and the medical advice obtained. Nothing could have been more contrary to our inclinations than leaving the mission in such a feeble state. But he who is wise in ordering all our steps, has overruled it for good, and caused his grace to shine more conspicuous in enabling all the disciples to stand firm in the midst of difficulty without the aid of a teacher. It was Mr. Judson's intention to return immediately on our arrival in Bengal, and lead me under the care of a physician; but no ship sailing for Rangoon, he was detained three months, at the expiration of which we both embarked on board the very first vessel that sailed.

On our near approach to Rangoon, you cannot imagine our anxiety to learn the fate of our beloved converts. It was nearly six months since we had left them, and during that interval had never heard a word from them. Of the ten who had been baptized, we expected to hear that some had apostatized, some grown cold, and some perhaps had suffered martyrdom. As the vessel sailed up the river, with what anxiety did we look through the spy-glass to discover who of the disciples were waiting our arrival on the wharf, considering this as some criterion by which we could

\* Mrs. K. deceased several weeks before the letter arrived.



determine their adherence to the Christian religion! And what was our joy when we discovered the principal ones looking with as much eagerness towards the vessel as we did toward the shore. In the evening we found ourselves surrounded by all the converts (excepting one who was in the country, and had not heard of our arrival,) and once more united with them in praising our heavenly Father for our safe arrival, and for the grace which had been given to enable them thus far to persevere.

Those we had left as inquirers again collected around us, and some of them gave considerable evidence of having been born again; thus after an absence of six months, we found ourselves almost in the same situation as when we left, and the prospect before us equally encouraging. One Birman has been added to the church since our arrival, whose conversion strikingly displays the sovereignty of God. He is a native of Bike, where his parents still live; he came to Rangoon two years ago, and attached himself to a teacher in order to understand the Birman system of religion more perfectly, and to find some way of escape from hell. He followed the instructions of the teacher, accompanied him to the pagodas, made offerings when he bid him, and did every thing which he considered meritorious. At the expiration of one year, he found himself as far from a state of ease and safety as when he commenced the useless routine. While his mind was in this state of perplexity, he heard one of his neighbours telling another, that a foreign teacher had commenced preaching, that he told about an eternal God, that he had come to this country for no other purpose than that of instructing the Birmans in this new religion, that he gave tracts to all who wished them and lived in a white zayat on the pagoda road. Hearing this he immediately resolved on visiting this strange teacher. The next morning, before sunrise, when Moug Nau went to open the zayat, to his great surprise he saw a stranger waiting in the porch, who immediately inquired if that was the residence of the foreign teacher. He said nothing of his object in coming, but appeared all attention while Mr. Judson was conversing with the multitude who then thronged the zayat. He had continued his visits three or four days, a silent listener to all that was said, before Mr. J. conversed with him personally. He then took him to the Mission house, inquired particularly into the state of his mind, and, to his great surprise and joy, found that he had obtained clear views of himself as a lost, ruined sinner, and felt that the way of salvation, by Christ, was altogether suitable

for a person in his situation. He felt desirous of embracing the Christian religion, and requested to be baptized. On further inquiry, Mr. J. found he was under an engagement to go to sea, and expected to sail within a few days. Thus circumstanced, the brethren were unwilling to administer the ordinance of baptism, as they had had no opportunity of knowing any thing further of him than what they had seen in so short a time. The day before he sailed, he obtained permission of his captain to visit the zayat once more, when his appearance was remarkably solemn and interesting. He seemed desirous to be released from his engagement to go to sea, but it was now too late. Mr. J. furnished him with tracts and portions of Scripture, and after praying, and committing him to God, parted with him, feeling doubtful whether he should ever meet with him again in this world. A few weeks ago, just a year and a half from his departure, we had the great pleasure of seeing him come up the Mission stairs. On conversing with him, we were surprised to find that he had made such advances in the divine life, with no other means of grace than the gospel of Matthew, and a few tracts. The religion of Christ beautifully appeared through all his rusticity, and shewed itself of divine origin. He was soon after baptized, and joyfully received by every member, into our little church.

Moug Nau, the first convert, is as firm as a rock, and as strong in his attachment to us as ever. He enters into the feelings of Christians in sending the gospel among the heathens, and says, he hopes the time will come when Birman Christians will be sufficiently numerous to support a teacher, so that the money now expended here may be used in sending a Missionary where the gospel has not been yet preached. Moug Shwa-ba is a very growing Christian. He is solemn and spiritual in his conversation, improves every opportunity in communicating truth to others, and is constant in reading the Scriptures, and in secret prayer. Mah Menla, the only female who has been baptized, is a great acquisition to our little circle. She is above fifty years old, a very judicious sensible and decidedly pious woman. She, her sisters and acquaintances, beside attending worship on the Sabbath, visit me every Wednesday, for the purpose of reading the Scripture and religious conversation. We had built a school-house, and she had just began to make exertions to get a few scholars, when she was taken ill. We hope, however, she will soon recover, and become the first Christian instructress among the Birmans.

## SENECA MISSION.

*From the American Missionary Register.*

The Rev Mr Harris and his wife, who are appointed to this Station, arrived at their place of destination on the 29th of October last.

Some extracts from the Journal will best shew the manner in which they were received and their prospects of usefulness.

*Thursday, November 3.* Met in council this day with the Chiefs of the tribe at Mr. Young's house. The Chiefs pretty generally attended. When I entered the chamber where they were sitting, all appeared grave and attentive. *Little Johnson* was speaking. He appeared grave, manly, and eloquent. After considerable conference among themselves; they remarked, that they were assembled in consequence of some information before derived from me: that the Good Society at New-York had sent them a talk, to which they supposed no answer was required; and that they were now ready to attend to the counsel which might be given to them by the Society. I then asked whether it would be agreeable to them if we should ask a blessing of the Great Spirit upon our meeting. They answered that it would. After prayer the first talk from the Board was read, consisting of a letter of introduction for their Missionary and his wife to the Chiefs. This was succeeded by another addressed to the Chiefs, in answer to the one sent to the Board requesting a teacher for their brethren at *Tonewanta*. After these papers had been read and explained, Pollard rose and said,—that they owed ten thousand thanks to their minister for so patiently explaining the good talk, and to the Good Society for sending it: but that a Messenger was present from *Tonewanta*, and that if I would retire for a few minutes, until they had *cleared the way*, as they expressed it, and fully heard the news which had now reached them, they would then be prepared to return an answer.

After entering the chamber the second time—Pollard again rose and said, that we owed great thanks to the Great Spirit that we had been spared in health and safety to see each other's face, and that they owed much to the Society for their good talk and thousand thanks to their minister for so satisfactorily explaining it to them. He said, that though the Society had not sent a minister as soon as they at first promised, yet that they rejoiced to learn, that, as soon as he could be prepared, he had come to devote his life to their good. According to the request of the Good Society they promised faithfully to receive and love their minister, and to protect him to the utmost of their power. They understood that it was

his business to explain to them the *Gospel of the Lord Jesus Christ* contained in the good book. They promised to listen with all possible attention to the explanations, which should from time to time be made from the word of God for their best good and the salvation of their souls. They rejoiced he said to learn that they and the Board, were even minded, in the business which so deeply interested their brethren at *Tonewanta*. They had sent to the Board, requesting their counsel on the propriety or impropriety of advising their brethren to join in any agreement, with people of a different denomination; and they have now coincided in opinion with them, that it would not be best to receive teachers from any other denomination, but all to observe the same way:—This he remarked was very satisfactory to their minds; and they were willing to wait the arrival of the teacher which had been promised them in the talk just read to them.

On the subject of sending a Teacher to *Tonewanta*, they remarked, that if the Society could send their people there, a letter promising a teacher, signed with the approbation of the President of the *United States* and the Secretary at War, they supposed that it would be abundantly sufficient to satisfy the minds of the Pagan party, and cause them to be silent. This they thought would cause them to think they were not imposed upon, by the avaricious whites. To this I replied, that I held in my hand a letter from the *Department of war*, stating, that the *Government* did approve of these societies sending teachers among the Indians; that an annual sum of ten thousand dollars had been appropriated for the purpose of teaching the Indians the ways of white people, and that this money should be applied through the medium of benevolent and religious societies. I remarked, that if their brethren requested it, a copy of this letter might be sent to them, in order that their minds might be satisfied that this was not a "*cunningly devised*" scheme to deceive them; and that they might see that it was the very plan which Government had resolved to carry into execution. This, they said, was the very thing they had wanted all along, and they were rejoiced at the good news. A copy of the letter was accordingly sent.

## TUSCARORA MISSION.

*Rev. Mr. Crane to the Domestic Secretary, dated Tuscarora Village, Nov. 17, 1821.*

I observed in my last, that some of our youth were still serious; but that, during



the summer, they had been placed in disadvantageous circumstances, and that the members of the Church were not so active and useful as they had been. Their concern for the salvation of souls had considerably declined, and this declension had produced an unfavourable effect upon others. But, since we have been living *in the village*, a most encouraging alteration has taken place. Our Sabbath School, Conferences, and Prayer Meetings, have been regularly attended. The Christian Indians have become more attentive to our Conferences, and their anxiety for the conversion of others, is evidently reviving; although they do not yet evince as much solicitude as is desirable. But, among our dear youth, a work has commenced, and appears to be progressing, which promises the most happy results. But a short time since, some of our most intelligent young men were addicted to the most degrading and ruinous vices; and others were distinguished for their levity and their almost inveterate stupidity about their future destiny. Now there are many, whose anxiety for the salvation of their souls is encouraging, and gives us reason to believe that the spirit of God is, at least, affording his word and their consciences some assistance. But, there are four young men, now the most intelligent, industrious, and promising, of any in the Tribe; who are under the most pungent conviction of their sins. In these, the sovereign, discriminating grace and power of God are displayed. It is not long since all of them were intemperate. It is but a short time since three of them were seen, by myself, reeling with intoxication through the village. Now, they are evidently "inquiring the way to Zion, *with their faces thitherward*." Lately, they were full of envy, jealousy, and every pernicious passion; now, in all our meetings, we see enough to make us exclaim—How these dear youth love one another! The aged Cusick, who has been interpreter here for twenty years, called at my house a few days since, and, in the course of conversation, remarked—"I never saw such times in our nation before. All is peace! All are united!"

At present, the exercises in the Tribe are as follows:—On the Sabbath, the ordinary preaching and the Sabbath School: During the week, a meeting of the youth for the purpose of disclosing the state of their minds to each other, conversing on religious subjects, and praying together; a meeting of the youth and all who wish to attend, designed to be a Conference, in which I give instruction, and interrogate them individually; a Conference of the

members of the Church; and a Singing School.

Such is the state of this dear people now. As I stated above, many are serious. But we must suppose that some are induced to reflect upon their state through the example of others, and we are apprehensive that their excitement may subside without any happy termination. Yet, we hope to have reason to send you gratifying intelligence from this station for many months to come. We wish you to expect much; but not from us, nor our fidelity; but from the Lord Jesus, and from your prayers for us and our interesting people.

### REVIVALS OF RELIGION.

*From the Boston Recorder.*

HANOVER, N. H.

This Society has been favoured with faithful preaching from the first settlement of the town. The Rev. Eden Burroughs was soon installed their pastor, and laboured with good success among his people for many years. But these days of peace and prosperity were soon beclouded; discord was sown among brethren, and as painful as it was to the friends of religion in Hanover, unhappy divisions which separated the brethren into two distinct churches, caused the settlement of another minister in the same district, and ultimately resulted in the dismissal of both.—When this day of blasphemy and rebuke had passed by, the two churches united; which was in the year 1810. During the 3 or 4 years they were destitute of a settled minister, much good seed was sown in this part of God's vineyard by those whom the Society employed. The importance of having a settled minister began to be deeply felt by the church and society, and they united their prayers to the throne of grace for such a blessing, and for a season of refreshing from the presence of the Lord. But they were small. The enemy, beholding their former contentions, had cultivated a spirit of prejudice, and they came in like a flood threatening the removal of the candlestick out of its place. But the Lord through his rich grace and mercy, who is always more ready to give his Holy Spirit to them that ask him, than earthly parents are to give good gifts to their children, has lifted up a standard against them, and broken their ranks. The time had now arrived when so much of a union was formed as to present a prospect not the most unfavourable for the settlement of a minister, and the writer of this narrative was ordained on the 22d June 1814. The church at this time consisted of 55

members, the most of whom were advanced in life, and had often sat by the cold river of Babylon and wept, when they remembered Zion. But God the Saviour now appeared to wipe away the tear of sorrow, and fill the heart with joy and gladness. Before the year 1814 expired it was observed that an unusual solemnity appeared on the countenances of many who frequented the sanctuary, and a few were hopefully renewed by the spirit of grace. About this time a very interesting revival commenced in Dartmouth College and vicinity, and in the year 1815, the work became powerful in both societies, and to each of the churches there was an accession of about 70. In the east parish, the revival appeared to be almost entirely confined to those families that associated for the support of the gospel. In view of such a display of divine grace, by which many of the rising generation came up to the help of the Lord against the mighty, the fathers and mothers in Israel wept for joy.—From that period on to the commencement of the late revival, nothing very special occurred. Professors of religion had lost in some measure their first love, and sinners became cold in their opposition. “While the Bridegroom tarried they all slumbered and slept.” Only here and there an individual from year to year came forward to confess the name of Christ before men. But the Lord’s hand is not shortened that it cannot save, nor his ear heavy that it cannot hear. He has heard the mourning voice of his church and come again for her salvation.

The year that has fled, has been to many in this place the happiest year that they ever enjoyed. God has done great things for us, whereof we are glad. There were favourable appearances during last winter, in the north part of the parish, and a small number were hopefully born into the kingdom. To encourage the seriousness in this section of the town, it was proposed that the friends of religion in other districts, should attend the conferences held in this part of the town. The appearances were more and more encouraging until the winter was gone, the spring returned, and the time of the singing of birds came. The work now seemed to spread at once into several other districts, and many, particularly among the youth were making the anxious enquiry, “What shall I do to be saved.” Conferences were held in almost every part of the town, and were well attended. The conferences for young people in the centre of the town, became so crowded it was found necessary to repair to the meeting-house for accommodation. Many

of these meetings for young people, were the most solemn and interesting of any that the writer ever witnessed. In one instance, three of these dear youth, who came to the conference, and with many tears, entreated to be remembered in the prayers of God’s people, returned home from meeting rejoicing in redeeming love. The revival has been principally among the rising generation, while many whose heads are blossoming for the grave, have been unwilling to enter the kingdom of heaven themselves, or suffer those that were entering to go in. The number of hopeful converts in town is not far from 200. Seventy-two have been received into communion with this church, and not far from fifty have been added to the church at Dartmouth College. The present number of communicants in this church is 133.

There are still some amongst us inquiring the way to Zion, and there have been a few recent instances of hopeful conversion.—In view of what God has done for this people, and for what he is doing in the towns around us, we would say with all humility, “Not unto us, not unto us, but to thy name be all the glory.” Yours affectionately,

JOSIAH TOWNE.

Hanover, (N. H.) Jan. 3, 1822.

*From the Seamen’s Magazine.*

#### NEW-YORK BETHEL UNION.

*First Report, presented at the Public Meeting, Dec. 31, 1821.*

Upwards of eighteen centuries have elapsed since on the mountains of Judea was first heard the angelic overture, “Fear not, for behold I bring you good tidings of great joy, which shall be to all people,” followed by the grand chorus, “Glory to God in the highest, and on earth peace, good will towards men.”

Ever since the first annunciation of the Gospel of peace, has its mighty influence been exerted to meliorate the condition of human life—to bring many sons and daughters home to glory—and to prepare the way for the reign of universal righteousness.

Wherever the glorious Sun of Righteousness has shone, His enlightening and enlivening influence has been felt; and although his beams have at times been intercepted by clouds of ignorance and superstition, he has continued to shed increasing brightness in his glorious ascent towards the full splendour of meridian day.

It cannot be too often repeated, that the present age has been favoured with greater light and higher privileges than any which has preceded it; and it ought to be record-



ed with gratitude to the great Head of the Church, it has also witnessed an increased affection and fellowship among his members.

The christian community have begun to feel their high responsibility, and to be actively, extensively, and *unitedly* engaged in their Master's service. It is no longer the cause of *sect* or *party* which animates the counsels, the exertions and the prayers of Christians: in this great work they are "all one in Christ Jesus." "Thy kingdom come," is the prayer of all; and all who feel the spirit and imitate the example of their Master, are desirous openly and actively to engage in his cause—to put on his armour, and to fight his battles. In this warfare there can be no neutrals; they who are not for him are against him.

Every day opens a new door to active usefulness and duty, and it becomes us to acknowledge with thankfulness and gratitude, that a new spirit is given to the humble efforts of pious men. The darkness of ages is rolling away, and scenes the most bright and splendid are introduced to our astonished view; scenes which unfold the triumphs of the cross and the victories of the Redeemer.

In this *age of mercy to benevolent institutions*, it becomes Christians often and earnestly to inquire what new projects can be devised, what new plans adopted, to fill up some remaining deficiency. In answer to such an inquiry may no doubt be traced the recent efforts for the *moral improvement of seamen*, both in Europe and America.

The first institution having for its object the spiritual welfare of seamen, was a Bible Society for the British navy and army, which arose, under the patronage of the late benevolent John Thornton, in 1780. It declined after his death, but was revived again in 1804, under the name of the Naval and Military Bible Society. In 1806 it took a more systematic organization, and received for its President the Archbishop of Canterbury. Its labours have been greatly blessed, and as one of its fruits may be mentioned the conversion of many naval officers, some of whom are now successful ministers of the gospel.

Within three or four years past, seamen in England have been an object of much religious solicitude and attention. On the 30th December, 1817, a meeting was held in London for the purpose of devising means for their religious improvement, which led the way to the formation, on the 29th of January, 1818, of the Merchant Seamen's Bible Society. On the 18th of

March succeeding, arose the Port of London Society.

These measures have been followed with the formation of Seamen's Friend and Bethel Union Societies, in all the principal ports in Great Britain.

In December, 1816, the first movements began in New-York, when a committee was appointed to receive donations for building a Mariners' Church. In March, 1817, the Marine Bible Society was formed; and in May, 1818, the Port of New-York Society for promoting the Gospel among Seamen was instituted, for the double object of erecting a church and supporting a preacher.

While these things were going on, seamen were still without the preaching of the gospel. A new society immediately rose up, under the name of the New-York Marine Missionary Society, whose particular object was to furnish preaching to seamen until the church should be completed; since which time they have been regularly provided with the means of grace.

Laudable efforts of the same general character have been made in many of the cities of the United States.

This general view of the means in operation in behalf of seamen, has been given, to introduce to the christian public a brief history of the rise and progress of the "*New-York Bethel Union*."

[After giving an account of the interesting prayer meetings on board of vessels in New-York, some of which we have published, the Report concludes]

The operations of societies in *England*, in behalf of seamen, are progressing with wonderful success. It is extremely gratifying to see with what zeal this interesting subject is taken hold of by christians in almost every port in Great Britain, and what solicitude they manifest for its promotion in America. Every Report we receive from them contain the most cheering and animating intelligence. Christians there seem to make it the great business of their lives to do good.

Would our limits permit, we might make extracts from their reports, but we shall content ourselves by observing, that the greatest efforts are making throughout the whole British empire to furnish seamen with the means of grace, accompanied as we have no doubt, with many prayers that these means may be blessed to the salvation of thousands of seamen, and bring in a rich revenue of glory to the Redeemer. The foremost in these operations, was once a cabin boy, afterwards rose to a lieutenant.

in the British navy, is now a herald of the Cross, the Rev G. C. SMITH!

The general character of seamen, has of late greatly improved. It has been stated to one of the board, by a captain in Liverpool trade, that he now scarcely ever hears a profane word on board his vessel; and that on every Sabbath, when the weather will permit, the seamen are collected in little groves together, while one is reading to them the precious truths of the gospel.

To enumerate all the advantages resulting from a well organized system of measures to improve the moral and religious condition of seamen, would swell this Report to an unreasonable length. Enough has been said, it is hoped, to insure the co-operation of every friend to Christianity, in this benevolent enterprise.

In the address of the Liverpool Seaman's Friend Society and Bethel Union, it is well remarked, "that the national importance of seamen makes them objects of national interest.—They are the life of our commerce, and successful defenders of our rights. Upon their enterprise and integrity depends in a great degree, the success of our trade and the honour of our country—objects too vast and vital to be intrusted in any hands without the guarantee of moral principle."

But how does this consideration, weighty as it is, dwindle into comparative insignificance, when put in competition with *the interests of a single soul!* This is the motive which should call into requisition every latent energy of our minds—impel us to severer duties, greater sacrifices, and more humble ardent and persevering prayer.

The Board cannot forbear to remark, that it is by no means an unimportant circumstance that the six great denominations of Christians in our city, have most harmoniously combined their influence in this glorious work, and delight to gather round the mercy seat, and pour out their united supplication to our common Redeemer. In this the Board have begun to realize the hopes of christians, who are looking forward with delighted anticipations to the period which they see rapidly advancing, when the Shiboleths of party shall be merged in one common effort to send the gospel through the world.

The day too will soon arrive, when the traveller, as he crosses the ocean, will find in every vessel a Bethel of prayer, an altar erected to our Lord and redeemer; and as he takes his circuit over the globe, will hail disciples of Jesus in every clime, inhabiting every city and village in his course—every where churches consecrated to the service

of the one living and true God, *Father Son and Holy Spirit*, will meet his rejoicing eyes, and hymns of gratitude and praise will vibrate on his ear. Yes, and much is reserved for *Christian seamen* in hastening on this happy day of sacred jubilee. *They* will become Heralds of the cross, and carry the glad news of salvation to foreign lands and distant climes. To thousands who are now living without God, to whom "Heaven presents no hope and Hell no fears," *they* will be the honoured instruments of repeating the anthem chanted from the skies to the shepherds of Bethlehem. "Unto you is borne this day, in the city of David, a Saviour, who is Christ the Lord."

*Pious seamen* are destined by the providence of God to act a distinguished part in that moral revolution of the world, which is to give unto the Redeemer "the heathen for his inheritance, and the uttermost parts of the earth for his possession." O, happy men! thus privileged to bear the blood-bought blessings of redemption to earth's remotest bounds.

A few more rolling years at most, will, thus usher in the glories of the millennial Sabbath. Time in its eagle flight has brought us to the close of another year, and in its narrow compass, how many events interesting to seamen, and the friends of seamen, have crowded! How many of them have gone down to people the regions of despair! And many, we hope, of their immortal spirits, through the instrumentality of Bethel Union Societies, have ascended to shout unceasing hallelujahs to the Redeemer! In the review we have much to humble—much to gladden. We have seen the *mighty system of means* urging forward in a majestic and accelerated march the accomplishment of the divine purposes, publishing to all the world the forgiveness of sins. And whilst to us the Gospel clarion sounds in a louder and sweeter strain, urging us onward, does not this christian exertion commend itself to the best feelings and prayers of every renewed heart?

To-morrow—and a new year will dawn on this apostate world. Oh, may it prove a rich season of mercy to every benevolent enterprise that concerns the soul!

Respectfully submitted to the Society by the Board of Directors.

HORACE HOLDEN, Sec.

#### ADDRESS TO SEAMEN,

*Delivered before the Marine Bible Society at Portland, Me. by the Rev. Edward Payson.*

Our readers will pardon the lengthy extracts we have made from this address when they



read it. We regret that our limits will not admit the whole of it: being sensible that every line we have struck out has detracted so much from its merits.

After taking a view of the gradual expansion of Christian Benevolence at the present day, the speaker thus addresses himself to Seamen:—

But to this long neglected class of society also, Christian benevolence now extends her hand. Now, the spire of "the mariner's church" rises in the midst of commercial cities, pointing the tempest tossed sons of ocean to a haven of rest above. Now, "the Bethel flag," under which seamen and landsmen unite to worship Him, who governs earth and sea, waves in many of their harbours. Now, Marine Bible Societies are formed; and the chests of every sailor may contain, if he will accept of it, that inestimable treasure, the Book which makes men "wise unto salvation."

We rejoice, my seafaring friends, to see so many of you assembled here, on this occasion. Most cordially do we bid you welcome, a thousand times welcome to the temple of Him, who is no less your God than ours. Welcome, welcome, weary, weather beaten sailors, to the place, where rest is offered to the weary in the name of Jesus Christ. And why have we invited and welcomed you here, this evening? Because you are our fellow-creatures, our fellow-immortals. Because you are our shipmates in the great ship of this world; and are sailing with us to the shores of eternity. Because you have something within you, which thinks and feels; and that something is an immortal soul; a soul worth infinitely more than all the merchandise, which you ever assisted in conveying across the seas; a soul worth more than all the stars which twinkle above you, while keeping your evening watch on deck; a soul, which will continue to live, and to be happy or miserable, when all those stars are quenched in everlasting night. Yes, mark me, shipmates, you have, each, such a soul within you; a soul dear to Him who made it; a soul for whose salvation Jesus Christ shed his blood; and for the loss of which, the whole world, could you gain it, would be no compensation. This precious freight, these immortal souls are embarked, in frail vessels, on the dangerous voyage of life; a voyage, which you are even now pursuing, and which will terminate, either in the Port of Heaven, or in the Gulf of Perdition. To one or the other of these places, you are all bound. In one or the other of them you will all land at death. In which of them you shall land, will depend on the

course you steer. These are the reasons why we feel concerned for you; why we address you. We wish you to steer a safe course. We know there is but one such course. We wish you to make sure of a good harbour, in which you may rest quietly, after the toilsome voyage of life is ended. We know there is but one such harbour. We know that this harbour is not easy to find. We know that the sea over which you sail is full of sunken rocks and quicksand, on which many a brother sailor has made shipwreck of his soul. Your voyage is, therefore, exceedingly dangerous. We meet you pursuing this voyage and wish to speak you. When you speak a vessel, one of the first questions you ask her, is "Where are you bound?" Allow me to ask you the same question. Ho, there, Creature of God, Immortal Spirit, Voyager to Eternity! whither art thou bound?—Heard I the answer aright? Was it, I don't know? Not know where you are bound! Heard you ever such an answer to this question before? Should you hear such an answer from a spoken vessel, would you not conclude its crew to be either drunk or mad? And would you not expect soon to hear of its loss? Not know where you are bound! and have you then, for so many years, been beating about in the fogs of ignorance and uncertainty; with no port in view; the sport of storms and currents; driven hither and thither as the winds change, without any hope of ever making a harbour, and liable, every moment, to strike upon a lee shore? Not know where you are bound? Alas, then, I fear you are bound to the Gulf of Perdition; and that you will be driven on the rocks of Despair, which are now right ahead of you, and which, sooner or later, bring up all, who know not where they are bound, and who care not what course they steer.

Should you see a fine ship, well built, handsomely rigged, and completely equipped for a voyage, could any man make you believe, that she built herself? or that she was built by chance? or that she sprung like a bubble, out of the sea? Would you not feel as certain, that she was the work of some builder, as if you had stood by, and seen him shape every timber, and drive every bolt? And can you, then, believe, that this great ship, the world, built itself? or that it was built by chance? or that it sprung out of nothing without any cause? Do you not feel as certain, that it was made by some great and wise and powerful builder, as if you had stood by and seen him make it? Yes, you will say, every ship is built by some man; but He that built all

things must be more than man : He must be God.

Another question. Should you see a vessel go every year, for many years successively, to a distant port, and return at a set time ; performing all her voyages with perfect regularity, and never going a cable's length out of her course, nor being a day out of her time, could you be made to believe, that she had no commander, pilot, or helmsman on board ; that she went and came of her own accord ; or that she had nothing to steer her but the wind ? Would you have any more doubt that she was under command of some skilful navigator, than if you were on board, and saw him ; look then, once more at this great ship, the world. See how regularly she makes her annual voyage round the sun, without ever getting out of her course, or being a day out of her time. Should she gain or lose a single day in making this voyage, what would all your Nautical tables be good for ? Now, would she go and come with such perfect regularity and exactness of her own accord ? or with no one to regulate her course ? Can you any more doubt that she is under the direction of some skilful commander, than if you saw him regulating all her motions ? But if the world has a pilot, a commander, who is he ? Aye, shipmates, who is he ? Is it any of her crew ? You know, that if they should all unite their strength, they could neither move her, nor alter her course a hair's breadth. Who, then, can it be ? But why need I ask ? Who can regulate all the motions of the world, except He, that made the world ? And remember, shipmates, if God is here to regulate her course, he must be here to see how the crew behave.

Once more. Would a wise owner put a crew on board a vessel, and send her to sea, bound on a long voyage, without a compass, chart, quadrant, or pilot, to be driven just where the winds and waves might carry her, till she foundered, or went to pieces on some rocky shore ? No, you reply, no wise owner, no man, that cared any thing either for the ship or the ship's company, would act in this manner. And would the good, the all wise God then, who made the world, and placed us in it, act in such a manner ? Certainly not. It would be insulting him to think so. For a commander and pilot, he has given us his own son, Jesus Christ, the Captain of salvation : beyond all comparison the most skilful, kind, and careful commander, that ever seaman sailed under. He can carry you, and he alone can carry you, safely into the Port of Heaven. No soul ever found its way into

that Port without him. No soul which put itself under his care, was ever lost. Finally, for a compass, chart, and quadrant, God has given us the BIBLE ; and most completely does it answer the purpose of all three. By this book, as a compass, you may shape your course correctly ; for it will always traverse freely, and it has no variation. By this book, as a quadrant, you may at any time, by night or by day, take an observation, and find out exactly where you are. And in this book, as on a chart, not only the Port of Heaven, but your whole course, with every rock, shoal and breaker, on which you can possibly strike, is most accurately laid down. If then, you make a proper use of this book, mind your helm, keep a good look out, and carefully observe your pilot's direction, you will, without fail, make a prosperous voyage, and reach the Port of Heaven in safety. It may not, however, be amiss, to give a few hints respecting the first part of your course.

If you examine your chart, you will find put down, not far from the latitude in which you now are, a most dangerous rock called the Rock of intemperance, or Drunkard's Rock. This rock, on which there is a high beacon, is almost white with the bones of poor sailors, who have been cast away upon it. You must be careful to give this rock a good birth, for there is a very strong current setting towards it. If you once get into that current, you will find it very difficult getting out again ; and will be almost sure to strike and go to pieces. You will often find a parcel of wreckers round this rock, who will try to persuade you that it is not dangerous, and that there is no current. But take care how you believe them. Their only object is plunder.

Not far from this terrible rock, you will find marked, a whirlpool, almost equally dangerous, called, the Whirlpool of Bad Company. Indeed this whirlpool, often throws vessels upon Drunkard's Rock, as it hurries them round. It lies just outside the Gulf of Perdition ; and every thing which it swallows up, is thrown into that gulf. It is surrounded by several little eddies, which often draw mariners into it, before they know where they are. Keep a good look out then for these eddies, and steer wide of this whirlpool ; for it has swallowed up more sailors, than ever the sea did. In fact it is a complete Hell Gate.

Besides this whirlpool and rock, there are several shoals laid down in your chart, which I cannot now stay to describe. Indeed these seas are full of them, which makes sailing here extremely dangerous.



If you would be sure to shun them all, and to keep clear of the terrible gulf, already mentioned, you must immediately go about, make a signal for a pilot, and steer for the Straits of Repentance, which you will then see right ahead. These straits, which are very narrow, from the only passage out of the dangerous seas you have been navigating, into the great Pacific Ocean, sometimes called the Safe Sea, or Sea of Salvation, on this further shore of which lies your port. It is not very pleasant passing these straits: and therefore many navigators have tried hard to find another passage. Indeed, some, who pretend to be pilots, will tell you there is another; but they are wrong; for the great Master Pilot himself has declared, that every one who does not pass the Straits of Repentance will certainly be lost.

As you pass these Straits, the spacious Bay of Faith will begin to open, on the right hand side of which you will see a high hill, called Mount Calvary. On the top of this hill stands a Light House, in the form of a cross; which, by night, is completely illuminated from top to bottom and, by day sends up a pillow of smoke, like a white cloud. It stands so high, that, unless you deviate from the course laid down in your chart, you will never lose sight of it in any succeeding part of your voyage. At the foot of this Light House, you will find the Pilot I have so often mentioned, waiting for you. You must by all means receive him on board: for without Him, neither your own exertions, nor all the charts and pilots in the world can preserve you from fatal shipwreck.

As you enter the Bay of Faith, you will see, far ahead, like a white cloud in the horizon, the high lands of Hope, which lie hard by your port. These lands are so high, that, when the air is clear, you will have them constantly in sight during the remainder of your voyage; and while they are in sight, you may be sure of always finding good anchoring ground, and of safely riding out every storm. Even in thick weather you may easily discern them by the help of a glass, with which your Pilot will furnish you, and which he will teach you how to use. One caution however is necessary. There is a fog bank, called Cape Flyaway, lying over the shoals of Delusion, wide off from your true course on the larboard hand, which mariners often mistake for the high lands of Hope. You must beware of making this mistake: for should you steer for this bank, you will soon find yourselves aground.

I might proceed to describe the remain-

der of your course, but it is needless; for you will find it all in your chart, the Bible. With this chart, the Society which invited you here this evening, are ready to furnish every destitute seaman; and they do it on purpose that your voyage may be prosperous, and its termination happy. And now, shipmates, let me ask you one question more. Should a ship's crew, bound on a long and dangerous voyage, refuse to provide themselves with either quadrant, chart or compass;—or, being furnished by their owner with these articles, should stow them away in the hold, and never use them, never mind their helm, keep no look out, pay no regard to their pilot's directions, but spend their time in drinking and carousing; have you any doubt they would be lost, before their voyage was half over? And when you hear that they were lost, would you not say,—It is just as I expected; but they have no one to blame but themselves. Just so, my dear shipmates, if you refuse to receive the Bible, the book which your Maker and Owner has given, to assist in shaping your course;—or if you lay this book aside in your chests, and never study it;—or, if you study it, and do not shape your course by it, nor pay any regard to the directions of Jesus Christ, your commander and pilot; but make it your only object, to live an easy, careless, merry life; be assured that you will make shipwreck of your souls, and founder in that gulf which has no bottom; and while you feel that you are lost, lost, lost for ever, you will also feel, that you have no one to blame for it but yourselves. You cannot blame God, your Creator and owner; for he has kindly given you his only Son, to be your pilot, and his book to be your chart. You cannot blame your fellow-creatures; for, by the hands of this Society, they now offer you this book “without money and without price.” You cannot blame the speaker; for he has now told you what will be the consequence of neglecting this book. O, then, be persuaded to receive it, to study it, and to shape your course by it. Become yourselves members of this Bible Society, and persuade your comrades to do the same. Wherever you see the Bethel flag hoisted, rally round it. As often as you have an opportunity, visit the house of God on the Sabbath, to hear what Jesus Christ has done for poor seamen. If you see a brother sailor becalmed by the way, or steering another course, lend him a hand, and take him with you. Whenever you are keeping your evening watch on deck, look up, and see the God of whom you have now heard—the God whose name,

I fear, some of you "take in vain," throned in awful silence, and darkness, and majesty, on the sky, crowned with a diadem of ten thousand stars, holding the winds and thunderbolts in his hand, and setting one foot on the sea, and the other on the land, while both land and sea obey his word, and tremble at his nod. This, shipmates, is the God, under whom, we wish you to enlist, and to whom, we wish you to pray. This is the God, who now offers to be the poor sailor's friend; and, who, in all your voyages, can carry you out in safety, and bring you home in peace. 'This too, is the God, whom we shall all one day see coming in the clouds of heaven, with power and great glory, to judge the world.—Then, at his command, the earth and the sea shall give up all, who had been buried in the former, or sunk in the latter, and they shall stand together before God to be rewarded according to their works. O then, seamen, landsmen, whoever you are that hear, prepare, prepare for this great day. Yes prepare, ye accountable creatures, prepare to meet your God; for He has said,—Behold I come, I come near to judgment! And hath he said it, and shall He not do it? Hath He spoken, and shall he not make it good? Yes, when His appointed hour shall arrive, a mighty angel will lift his hand to Heaven, and swear by Him who liveth for ever and ever, that there shall be time no longer. Then our world, impetuously driven by the last tempest, will strike, and be dashed in pieces on the shores of eternity. Hark! what a crash was there! One groan of unutterable anguish, one loud shriek of consternation and despair is heard, and all is still. Not a fragment of the wreck remains to which the struggling wretches might cling for support; but down, down, down they sink, whelmed deep beneath the billows of almighty wrath. But see! something appears at a distance mounting above the waves, and nearing the shore. It is the Ark of Salvation! it is the Life Boat of Heaven! it has weathered the last storm; it enters the harbour triumphantly. Heaven resounds with the acclamations of its grateful, happy crew! Among them may you all, shipmates, be found. May the members of this Society, believing and obeying, as well as distributing the scriptures, save both themselves, and the objects of their care. And may every perishing immortal in this assembly now, while the Ark is open, while the Life-Boat waits, while the rope of mercy is thrown within his grasp, seize it, and make eternal life his own.

## BENEVOLENCE OF PENNSYLVANIA.

The writer of the following piece being a citizen of Pennsylvania, must be answerable for the correctness of the statement. We hope it will provoke to good works, and to greater engagedness in the cause of benevolence.

*To the Editor of the Religious Intelligencer.*

PENNSYLVANIA, DEC. 30, 1821.

SIR,—I am sorry to acknowledge a fact that you and the numerous readers of your useful paper must have noticed long ago, viz:—That the citizens of this state, are, I believe, more backward in contributing towards Bible, Missionary and Education Societies, &c. than any other state in the Union, considering their population and resources. Whoever will take the trouble to read the Report of the A. B. S. at their Annual Meetings, will find, (if I am not greatly mistaken,) that the Pennsylvanians do not contribute one sixth part as much as the citizens of the state of New-York do towards the support of that noble Institution. As far as I can learn, I believe our citizens are still more backward as to Missionary and other benevolent exertions. I believe that the citizens of Philadelphia and Pittsburgh, are active in the carrying on of Sabbath schools: these useful establishments, no doubt, are carried on extensively in other places in the state that I have not heard of, and I know of some places where exertions are worthy of imitation. I know, however, of many populous places in the state where they are entirely neglected, and of other places where they have been commenced, they have fallen to the ground on account, no doubt, of some mismanagement. Within the small circle of my acquaintance I do not understand that papers or pamphlets, containing religious intelligence, are read extensively; but when we happen to hear of the exertions of others toward the spread of the gospel, some of us think the people do very well; but as for us, if we make a prayer now and then for the missionaries, and the heathen, this appears to be enough for most of us these hard times. I often think of the expression in Prov. 11. 25. "The liberal soul shall be made fat; and he that watereth shall be watered also himself." I find that when Mr. Bying-



ton made an appeal lately to the public, discribing the situation of the establishment at Elliot, for want of funds, the people about New-Haven have shown that the cause of God is near to their hearts. It ought to be noticed, that these same churches are watered themselves. Showers of blessings are descending upon them, and the people are flocking to them by hundreds, while our churches, in Pennsylvania, as far as I am acquainted with them, are languishing, and some of them almost become extinct. I wish that the Lord would bless some means to awaken us from our slumbers and to kindle our zeal. Can you think of any thing that would be the means of effecting this among us? or shall I hope that the Editor of the *Pittsburgh Recorder* may be honoured as the instrument to bring us to a sense of our duty. Some time ago, a piece appeared in the *Intelligencer*, shewing that the Americans generally, were far behind the British, according to their abilities, in contributing toward the spread of the Gospel. I wish you, or some of your readers, who have the means of information, would show to the public, how backward Pennsylvania is in the respects above referred to, in comparison with the other states. I am convinced, if ministers and other leading members, could be prevailed upon to be active, the people would contribute. As evidence of this, I will mention the following instance:—A few days ago I lodged at the house of a friend who has seven small children, and but little toward their support besides his labour. He had contributed toward the missionary establishments at Brainerd and Elliot, in the fall of 1820, in articles of clothing, to the amount of \$8; and last spring \$6; which donations were forwarded with other donations to Rev. Mr. Herron of Pittsburgh, the agent of the board of foreign missions. In our conversation in the evening aforesaid, we talked about the Indians sending their children a great distance to school, to the establishments last mentioned, and of their not being able to receive them for want of funds. My friend appeared to grieve much on this account. After a short pause he said that he had sown

a small lot with oats last spring, and that he had intended at the time, (although he had never mentioned it, even to his family before,) to give the produce of the lot, whatever it might be, toward Indian missions—that his intentions were still the same; and that he had had the finest crop of oats he had scarcely ever seen—he supposed there would be about 30 bushels, which are worth \$7,50. Perhaps this donation, all circumstances considered, might be equal to the \$100 you lately mentioned, which were enclosed in a letter from Kentucky, and sent to one of the above establishments.

#### OSAGE MISSION.

*Extract of a letter from the Rev. Mr. Vailt to the Editor of the Religious Intelligencer, dated Union, Arkansas Territory, Nov. 15, 1821.*

VERY DEAR SIR—Your Religious Intelligencer to the 30th of October, 1820, came safe to hand last June. It was animating to find that you remembered us. More animating still to hear of the wonderful revivals in your part of the country. I look back on the land of Sabbaths and Bibles with increased delight, for there the spirit of the Lord is descending. I have no desire to return and leave the work before us, for the souls of the heathen are precious. Still I should love to share the joys of faithful ministers, who are reaping the reward of their labours.

You may doubtless desire to know something concerning the prosperity of this mission. After a long and tedious journey, attended with severe trials, we are now settled in a pleasant land. We have commenced a large establishment according to the views of the Society, and are prepared to receive the heathen children, and train them up in the right way. Mr. Chapman has entered on the study of the language, and there appears to be nothing in the way of evangelizing these heathen, but the unhappy war which exists between the Osages and the Cherokees. Nothing but this in the way of gathering hundreds of children around us. We have gained the confidence of the Indians. They have a desire to receive instruction; but they dare not trust their children so far from their village. They feel themselves insecure, and they have reason to feel so. Little blood has yet been shed by either party. They fight altogether in the savage style, falling

upon their enemies by surprise. The Osages are at this time on their buffalo hunt. The Cherokees have marched westward to the number of 4 or 500 in pursuit of them. What will be the result, it is impossible to tell; as also, when the war will end. Our own personal safety is perhaps as great here, although we live directly between the contending parties, as in any country in time of war.

Our situation calls for the continual prayers of all who know the state of this mission. Let all the friends of Christ and of the heathen, plead, at the throne of grace, that God would prepare the way for his gospel in this wilderness. He alone is able to turn the hearts of these people to peace. He is able, yea, he has promised to make the lamb and the lion lie down together. My dear Sir, I cannot express the desires I feel to have access to these heathen. The field is great. Even in this village there are 3 or 4000 souls who have no knowledge of a Saviour. We long to see them listening to the sound of the Gospel.

In regard to the *Intelligencer*, let me state, the numbers, which have not been sent on, may be forwarded to New York, to Mr. Isaac Heyer, to be forwarded with the articles expected from New-York next spring. Should there be any new publications, interesting, it would give me pleasure to receive some of them.\*

The health of the mission family is better at this time, than it has been for several months. Mrs. Vaill, and our little children are well.

Your affectionate friend and fellow servant in the gospel, WM. F. VAILL.

#### INFLUENCE OF PARENTS.

At the commencement of a revival, in a neighbouring town, there lived a family in which there were several young persons. The parents, however, did not believe in revivals, but ridiculed the work, calling it enthusiasm, religious stirs, &c. &c.; but the work increased, and about 50 of the youth were soon made subjects of grace. It was noticed that all the members of this family were passed by, while many of their companions were entering into the kingdom. The father saw it and was a-

\* We insert this article for the instruction of others.

larmed. He called his family together, and addressed them thus:—My children, I am convinced that this is the work of God, and I believe that now is the time for you to obtain salvation. Others are anxious for their souls and it is time for you to attend to yours. The next evening two of the family went home from meeting, where they had frequently attended before with indifference, under deep conviction; and several have since found joy and peace in believing. Let parents and others, be careful, lest haply they be found fighting against God, and the blood of those, placed under their care, be found in their skirts.

#### POETRY.

*For the Religious Intelligencer.*

##### THE MOURNING WIDOW.

Why does my heart now burst with anguish;  
Ah! whither is my partner fled!  
Now, while my spirits droop and languish,  
I'll search the chambers of the dead.

Quitting my solitary dwelling,  
I tread the path now hung with gloom,  
Mine eyes, with tears of grief fast streaming,  
While hast'ning to the dismal tomb.

Ah! with the slumb'ring dead he's number'd!  
Behold, he sleeps in lifeless clay!  
His soul, no more with dust encumber'd,  
Triumphs in realms of endless day.

But, I am left on earth a stranger,  
My heart already rent with grief,  
Whither! Oh! whither shall I wander  
To find a balm for my relief.

Is there no balm? no kind physician  
Ready to heal my broken heart?  
Are all my fancied joys delusion?  
Can life to me no peace impart?

Alas! my hopes are gone for ever!  
'Tis death has stole my friend away!  
Shall I no more behold him? never,  
O never till the judgment day.

Farewell to earth—abode of sorrow,  
There's naught below the etherial sky,  
That e'er can sooth a mourning widow,  
Whose pleasures cease, whose comforts die.

Fly then, my soul, to Christ thy Saviour,  
And lean upon his gracious arms;  
Soon shalt thou feast with endless pleasure,  
Upon his sweet celestial charms.

Angelic spirits round me hover,  
O quickly bear me on your wings,  
To set with you in bliss for ever,  
Far—far beyond these restless things. G.

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